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CATHOLICS IN THE WAR.

They Fought and Died to Maintain the Federal Union.

The adherence of Catholics to the United States government in the war of the rebellion followed naturally from the circumstance that the majority of the Catholic population inhabited the free states.

Slavery in the south effectually closed the door to the laboring immigrant. Even at present the entire Catholic population of the south does not equal the number of Catholics in one northern state. The main body of Catholic immigrants from the old world came here to better their condition. Many of them belonged to the class of artisans, but most farmers at home, were obliged to take the first manual labor that offered in their new home.

Apart from the circumstance that they lived in the northern states, they had a clear idea that the actually existing United States government constituted the country and nation of which they had the happiness and privilege of becoming the naturalized citizens. Their duty to support and, if necessary, to die for it was clear.

The Catholic Church during our civil war studiously refrained from pronouncing upon the political questions which agitated the country

north and south. The Catholics who believed that the south, as the home in which they lived, had a claim on their military services were not censured by the Church if they ranged themselves under the stars and bars. All that I contend for is that the government received the hearty, unquestioning and effective loyalty of the Catholic Church as a body, and the almost universal support of Catholic ecclesiastical and theological opinion.

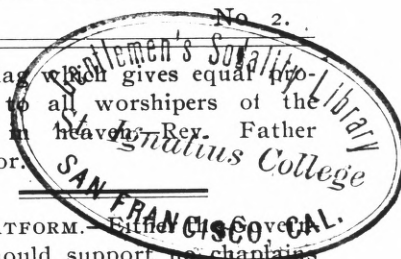
Probably the two representative Catholic prelates in the country at the outbreak of the civil war were Archbishop Kenrick of Baltimore, the primate, and Archbishop Hughes of New York. Both were uncompromising supporters of the Union. Archbishop Hughes was commissioned by President Lincoln to represent at the courts of Europe the true nature of the contest.

Suffice it to say that the United States quickly found that our Catholic citizens yielded to none in patriotic devotion and self sacrifice. The Sisters of Charity won golden opinions from the whole country. Sheridan, Meagher, Corcoran and others of lesser fame proved that love of faith and love of country are not incompatible. Many prejudices against Catholicism were dissipated by the storms of battles, in which Catholic blood was poured out generously

for the flag which gives equal protection to all worshipers of the Father in heaven. Rev. Father O'Connor.

A PLATFORM.—The Government should support no chaplains and no chapels, or it should support Catholic chaplains and Catholic chapels in the same measure as it does Protestant chaplains and Protestant chapels. Non-sectarianism is a fraud—it means Protestantism every time. Non-sectarian Protestantism is to us sectarian heresy. We will not worship with heretics—formal or material. We have as much right under the Constitution to worship God under the dictates of our conscience as Protestants have. We demand equal recognition in proportion to our numbers in the Government service. No favoritism for Protestantism! No union of Church and State! No Government religion!—Catholic Review.

His Holiness has decided on founding an institute or college in Rome, which is to be connected with the English college, for the benefit of convert clergymen from the Church of England. He has undertaken to defray all the expenses of the project, the primary object of which is to prepare such ex-ministers for the priesthood.



LANGUAGE HINTS.

Some Suggestions Framed to Prevent Common Errors of Speech.

Virtue should be pronounced vir-tyu, not virchu. Hound is pronounced hownd, not hown. Hero is pronounced he-ro, but heroine is pronounced her-oin, not he-roine. Cadaver (meaning a corpse or dead body) is pronounced ka-day-ver. Cairo, in Egypt, is pronounced Ki-ro, while in the United States Ka-ro. Canaille is pronounced ca-nie. Canine is pronounced cay-nine, not caineen. Caoutchouc is pronounced koo-chook. In carbine, the i in the last syllable is long. Careme is a French word, derived from the famous chef of that name and is pronounced ke-ram, the a in the first syllable as in grasp, and in the last syllable long, as in fate. Car-ib-be-an is pronounced with the accent on the third syllable and the e long.

Carrousel is a French word, and is pronounced kar-roo-zel. Chamoise is pronounced sham-wa. Challis is pronounced shally. Chiropodist is pronounced as though spelled ki, the same as chirography. Com-munism is accented on the first syllable, so also is com-munist and com-parable.

Erroneous customs have led to the common usage of many words and expressions that should be reprobated; for example, there is no such thing as ice cream. Ice cream would be the product of frozen cream; that is, cream made from ice by melting. What is called ice cream is cream iced, hence, properly, iced cream, not ice cream. The product of melted ice is ice water, whether it be cold or warm; but water made cold with ice is iced water and not ice water.

"Illy"—It will astonish many people to learn that there is no such word as illy. The form of the adverb as well as of the adjective and the noun is ill.

"In so far as"—This is a phrase often met with. It is vastly better with the "in" left out.

"Over and above" should not be used. The expression "more than" is better.

"Balance"—Never use balance when remainder is meant.

"Indorse"—Never use this word when approve is meant.

"Lady"—No man should ever register "lady" when wife is meant.

Never use loan for lend or lent.

Never use the word individual when you mean person.

"Lay, lie"—Lay is often used for lie and lie for lay. A mason lays a brick; a ship lies at anchor; I must lie down; I must lay myself down. Lay always expresses transitive action; lie expresses action.

"Sitting hen" is the correct expression. Under no circumstances is it "setting hen."

"Mistaken"—"If I am not mistaken," while often used, is incorrect. "If I mistake not" is the correct expression. Instead of saying you are mistaken, you should use "You are in error."

"Nicely"—This is called the quintessence of popinjay vulgarity when it is meant to do service for "well." If ever you should hear one person say to another, "How do you do?" and the other replies, "Nicely!" avoid both, especially the latter.

"On to"—This expression, on to, is unnecessary. We got on a train, on a chair, etc. Never on to.

HOW TO GET ON IN THE WORLD.

Most of our successful men began life without a dollar. They have won success by hard work and strict honesty. You can do the same. Here are a dozen rules for getting on in the world:

1. Be honest. Dishonesty seldom makes one rich and when it does, riches are a curse. There is no such thing as dishonest success.

2. Work. The world is not going to pay for nothing. Ninety per cent of what men call genius is only a talent for hard work.

3. Enter into that business or trade you like best, and for which nature seems to have fitted you, provided it is honorable.

4. Be independent. Do not lean on others to do your thinking, or to conquer difficulties.

5. Be conscientious in the discharge of your duty. Do your work thoroughly. No one can rise who slights his work.

6. Don't try to begin on top.

Begin at the bottom and you will be surer of reaching the top sometime.

7. Trust to nothing but God and hard work. Inscribe on your banner: "Luck is a fool; pluck is a hero."

8. Be punctual. Keep your appointment. Be there a minute before time, if you have to lose a dinner to do it.

9. Be polite. Every smile, every gentle bow is money in your pocket.

10. Be generous. Meanness makes enemies and breeds distrust.

11. Spend less than you earn. Do not run in debt. Watch the little leaks and you can live on your salary.

12. Make all the money you can, honestly; do all the good you can while you live; be your own executor.

Anchored.

A young member of a religious order met a day or two ago the young pastor of a parish. Their chat drifted to the newly-appointed Episcopalian minister of the suburban town in which the pastor resides.

"He is very High Church," said the priest; quite a ritualist, indeed, and makes the sign of the cross beautifully."

"Then I'll wager he's 'anchored,'" exclaimed the young religious.

"'Anchored?'" queried the pastor.

"Yes—married," answered the religious; "when a young Episcopalian clergyman shows symptoms of looking towards Rome his superiors hasten, as if in duty bound, to get him a wife, knowing that, first, with that impediment he will not be free to follow in the Catholic Church an ecclesiastical career to which his inclinations and education have turned him, and that, second, the wife is not likely to be so spiritually-minded as he is and that she is apt to be more afraid of Mrs. Grundy, and that therefore she will act as an anchor to hold him in heresy. So well known is this that the term 'anchored' is getting to have that new meaning among leaders of that denomination."

Poor young man, "anchored" to a wife and to an ecclesiastical corpse!

A Question of Consideration.

Some one who evidently has been thinking on the subject writes to the Paulist Calendar the following:

If a young man is "keeping company" he ought to ask himself a few questions occasionally. This girl of mine can master the piano, but can she make a bed? She can dance gracefully but can she use a broom? Her skilled fingers can make pretty cushions, but can she broil a steak? She can do good work in silk and linen trifles, but can she darn a sock?

These are very plain questions, and some may say they are asked by a crank. It may be so, but still they are questions. The young man who gets married these days without asking himself a few questions in time, will have plenty of time to repent. Every girl cannot be a perfect housewife at once—that would be asking too much; just as every husband does not realize what he should be and what he should give up when he settles down.

Nevertheless a wife is a wife, and as a rule she has it in her power to make or unmake a man. And so I maintain that she should try and realize before she is married that she must be a practical helpmate. If she has a good, sober, industrious husband—a rare bird, I admit—then she should see to it that her home is clean, neat and pleasant. She should always try to look her best—she always did try to look so before marriage; she should have the meals on time, and make her home a pleasure for her partner to come to. He is not always an angel—sometimes more like a fallen one—still he is her one and she is his helpmate, and she must never forget this. He'll often differ with her about the meals, but that will not last long; both will agree about tastes after awhile—she is the boss of the table, and she can bring him around after a time. If young girls could only make themselves realize that before they get married they must understand that they should first learn to be practical housewives, a great many young men would marry earlier. No matter whether they have servants or

not, they must be practical and know it all.

A LESSON FROM ENGLAND.**American Dailies May Well Pattern
After an English Contemporary
in Dealing with ex-Priests.**

The publishers of American secular newspapers might follow with profit the example of the West Middlesex Advertiser, of Chelsea, England, in its dealing with ex-priests. The following excerpt from the journal named is self-explanatory:

"The 'Protestant Alliance,' whoever they may be, have sent us a publication of theirs called 'Leo XIII. Condemns the Protestant Bible,' with a sub-title, 'What Pastor Chiniquy Does With His Money.' They have asked us to notice it, and we do so with pleasure.

"We have known Pastor Chiniquy in all parts of the world for the last twenty years at least, and we can safely say that a more mischievous person or one less likely to do any good in any Christian cause does not exist. If we had a few thousand to spend in law expenses nothing would give us greater pleasure than to say what we think of him. But just at present libel actions in this office are 'off.' Meantime we advise Chelsea people to stick to their Church, whether Catholic or Protestant, and having nothing whatever to do with Pastor Chiniquy. For our own part, we were born of Quaker parents and baptized into the Church of England, and the only time we have felt an all but irresistible inclination to join the Church of Rome was when we attended one of this Chiniquy's lectures and heard him telling stories against the Roman Catholics that nearly made us sick. As for this Chiniquy business, the object of it obviously is not really to influence people's religious belief, but to make money by appealing to their most violent prejudices and jealousies.

"We hope the Protestant Alliance will be satisfied with these few remarks on our part; but if not, we shall be glad to enlarge more fully on the subject of their publications, if they will kindly let us know."

HOMELESS.

It is cold, dark midnight, yet listen
To that patter of tiny feet!
Is it one of your dogs, fair lady,
Who whines in the bleak cold street?
Is it one of your sicken spaniels
Shut out in the snow and the sleet?

My dogs sleep warm in their baskets,
Safe from the darkness and snow;
All the beasts in our Christian England
Find pity wherever they go—
Those are only the homeless children
Who are wandering to and fro.

Look out in the gusty darkness—
I have seen it again and again,
That shadow that flits so slowly,
Up and down past the window-pane:
It is surely some criminal lurking
Out there in the frozen rain?

Nay, our criminals are all sheltered,
They are pitied and taught and fed;
That is only a sister-woman
Who has got neither food nor bed—
And the Night cries, "Sin to be
living,"
And the River cries, "Sin to be
dead."

Look out at that farthest corner
Where the wall stands blank and
bare:
Can that be a pack which a peddler
Has left and forgotten there?
His goods lying out unsheltered
Will be spoiled by the damp night-
air.

Nay; goods in our thrifty England
Are not left to lie and grow rotten,
For each man knows the market value
Of silks or wool or cotton—
But in counting the riches of England
I think our poor are forgotten.

Our beasts and our thieves and our
chattels
Have weight for good or for ill;
But the poor are only His image,
His presence, His word, His will:
And so Lazarus lies at our doorstep
And Dives neglects him still.

ADELAIDE A. PROCTOR.

VENTILATION IN BEDROOMS.—An authority says that bedrooms should be carefully ventilated, and that the subject is not as well understood as it should be. It is claimed that the temperature of a bedroom should be kept as near as possible to that of the sitting-room, which is invariably warmer and dryer. Bedroom windows should not be allowed to stop up all day, under the impression that that is the proper way to secure the best ventilation. The room gets too cold, then, and often damp from the volume of air pumping in and condensing on the warmer walls until they become cold and clammy. Air the bedroom in the morning, but do not keep the windows up all day.

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CHURCH BULLETIN can be purchased at any
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EDITORIAL NOTES.

It is customary with some Catholics after Mass to take possession of the sidewalks as a vantage ground of observation. There are some persons, principally young men and boys, who, at the conclusion of divine service, stay in front of the church, block up the way of the passers by, and stare at the members of the congregation as they come out. Now if these persons would go about their business as soon as Mass is over, they would not be the nuisance they now are.

The Thirteenth Grand Council of the Young Men's Institute, Pacific Jurisdiction, will be held at Santa Rosa on Wednesday, August 18. A special excursion will leave this city on Saturday, 21st inst., to witness the parade and other features.

The Atchison Globe says that the right sort of Christian Endeavor convention for women to attend in the summer meets in the kitchen—a Christian endeavor to put up fruit while it is cheap. There is too much gadding in the name of religion.

St. Ignatius College has been undergoing a complete renovating and freshening up during the vacation season, the building has been thoroughly calcamined, painted, grained and varnished and looks bright and inviting for the incoming classes, which have already commenced to assemble.

Saturday, August 14, the vigil of the Assumption of the Blessed Virgin Mary, will be a fast day.

CONVERTS TO THE CHURCH.

Cardinal Gibbons, in his "Ambassador of Christ," says the Paulists in a recent number of the Missionary, makes the statement that there are received into the Church every year in this country 30,000 converts, calculating on a basis of actual numbers received in the Archdiocese of Baltimore. During an average year he had 700 converts. In Baltimore there is a Catholic population of 240,000. In 10,000,000 Catholics there should be at the rate of about 30,000 converts every year. Whether his conclusions are strictly correct we have been very anxious to determine.

"With this end in view we set out to get actual statistics. We sent out hundreds of inquiry letters and we learned many interesting facts; first, we discovered that little or no record has been kept of the reception of converts. The policy of priests has been to receive a convert quietly and in announcing his reception publicly the knowledge of the event has been screened from the public eye; second, priests who are known otherwise as particularly active-minded men, taking part in public affairs and meeting their non-Catholic brethren on neutral ground, are the ones who make the most converts; third, convert-making is a thing easily stimulated and is readily increased by certain judicious methods.

"In some well-known churches the yearly number of converts runs up to nearly 100. The Redemptorists in Boston have received about 1,100 since their establishment there. In the Archdiocese of New York last year 1,208 were received. In the Cathedral of Baltimore the highest number received in a year was 46. In the Church of the Immaculate Conception, Boston, the average yearly crop is over 50."

In the future the diocesan authorities intend to compile accurate and complete figures relating to converts in all parts of the country.

Unerring Marksmen.

It is a great pity that the people who discharge a pistol or a gun without knowing it is loaded cannot be gathered together into a company

of sharpshooters for the army. With the deadly precision of their aim they would be simply invincible. Regular sharpshooters have to practice to acquire their skill, but to the man who picks off innocent and useful members of society this skill comes by instinct.

The Examination of Conscience.

In the examination of conscience three things are to be considered:

1. The transgressions that have been committed.
2. The occasions of those faults.
3. The dispositions needed to reform by repentance and by the purpose to acquire the contrary virtues.

For, in the warfare with evil, it is advisable not only to know our sins but also to ponder the way in which we were led to commit them, so as to stop up that passages or avoid this road the next time. And, then, we should study the motives that exist for contrition and the means that may be taken to fortify the soul against further relapses by the invigorating practice of the virtues opposed to the vices that have won victories over us.

An examination of conscience so conducted will be fruitful in sorrow and in resolutions of amendment.

Alcohol and Suicide.

At the recent international congress of psychology Dr. Muller gave an interesting historical sketch of the etiology of self murder, and, by means of an elaborate series of statistics, traced to alcohol the primary cause of its marked increase of late years. The author estimates the number of suicides in Europe at 50,000 a year, thus showing that the evil is increasing at a greater rate than the population. The most favorite month for suicides is June, the least December. Early morning is chosen in preference to the night, while the mechanic class furnishes the largest number of subjects and the peasant the least. Dr. Muller considers brandy the most pernicious form of alcohol, and traces to its influence the blunting of those weapons which in the struggle for life are the most necessary to sustain the conflict.

READ THIS—IMPORTANT.

All who own a house, store, goods, furniture, piano, etc., should insure them in case of fire. If you are insured look up your policy and let me know by postal card the date of expiration and I will call before then and give you the lowest rates for any reliable company. Those who are married or have any one depending on them should have their life insured in a reliable company. The rates are cheap, as it only costs \$22.90 the first year for each thousand dollars for a person 30 years of age; \$31.95 for one 40 years of age, and \$41.30 for one 50 years of age. These amounts can be paid in installments and are reduced every year by dividends. The policies are non-forfeitable after three annual payments have been made, the reserve value being applied to the extension of the insurance, the purchase of a paid-up policy or a cash surrender value will be paid. Other kinds of life insurance at different rates.

Every one should carry Accident Insurance; this is very cheap, as it only costs from \$4 to \$10 per year for each thousand dollars. For example, a clerk in a store pays \$8 per year for a policy; in case he is killed by an accident his parents or relatives would receive two thousand dollars, or he would receive the same amount in case he lost his eyesight, his feet or his hands, or in case he was injured so he was unable to attend to his duties he would receive \$10 per week, limited to fifty-two weeks.

The pastors of churches and heads of institutions, also property owners who have plate or cathedral glass should have it insured in case of accidental breakage. The rates are very low and will be furnished upon application. All questions in regard to any kind of insurance will be answered cheerfully. Fair and honest treatment given to all. Out of town insurance also taken. Office hours, 2 to 5 p. m. Write, or call upon

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The "Catholic Church Bulletin" has a large number of subscribers in this City and all over the Coast.

We distribute Free some thousands of copies every month to the Churches, Convents, Schools and Hospitals. As the BULLETIN contains the Fast Days, Holy Days, Hours of Masses, etc., every month, it is kept for a month at least and often referred to, not read and thrown away like a daily or weekly paper, therefore it is a valuable advertising medium.

A limited number of advertisements of responsible firms inserted at cheap rates.

LAMPS AND CANDLES.

There is an Art in the Managing of Them.

The most effective cleaning substance for the containers and wick apparatus consists of ordinary wood ash; this has a peculiar effect upon petroleum, crystal and other oils of the same kind. Rub the ashes well all over the parts that require cleaning and polish or wipe it off with a clean, soft cloth. This is a very simple method, and obviates the use of water, which may prove a serious difficulty, especially if the operator is not very particular as regards the drying process. This treatment should not, however, entirely do away with a periodical boiling of the different parts of the lamp with strong soda, but the regular use of wood ash should make the washing a last resource and an altogether rare necessity.

The strictest cleanliness in every detail concerning lamps is of the greatest importance, not only to insure a good light free from smell, but also as a preventive against danger. Odd bits of wick allowed to collect anywhere near the flame, for instance, are objectionable from every point of view.

Lamps that are but rarely used should not be left with the wick to

become saturated through contact with the oil. The best plan is to empty the container, clean it as above, dry the wick if it is new, and put it aside in a box, into which dust cannot penetrate, till it is wanted again.

For these days, when candles are so much used, it is well to know that there is an art in choosing them. They should burn brightly, steadily, and without flickering, yet at the same time dwindle away as slowly as possible; the candle that gutters is to be avoided as extravagant and worthless. The best of all are those which are partially hollowed out, so that if the flame is exposed to a draught the melted wax runs down the inside. A thin close wick will always burn better than a thick one. One of the cleverest contrivances adapted to candles is a metal automatic extinguisher; it can be fixed to any required depth of the candle, say one inch, more or less, and as soon as that quantity has burned away two metal rings close over the flame and effectually put it out. Something of the kind has already been seen, but the newer patent is much more practical, from the very fact that it can be fixed to any part of the candle, instead of being placed in the candleholder; for in the latter case it could not act until the illuminant had quite burned down, when the extinguisher was obviously of doubtful utility.

To keep kerosine lamps from smoking, dip the wick in vinegar. Dry it before putting it in the lamp.

GRANDMOTHER'S ADVICE.

"Tell your sorrows to your pillow."

The world is bright enough, my pet;
Young hearts are light and free from
care;

And long, long may you journey yet
Ere life for you is hard to bear,
But, when it comes, as come it will,
The slow decay or sudden blow,
Take up your burden and be still,
Nor let the world your sorrow know.

Nigh threescore years and ten have laid
Their pages open to my view;
I've journeyed on through light and
shade,

And this I've learned and proved it
true:

That He Who sends us grief to bear
Is near us in our deepest woe,
We never are so much His care
As when His hand hath laid us low.

And so, whatever griefs befall,
Still hold them sacred, all your own;
No heart but One can feel for all
The burdens on our shoulders thrown.
So, when the friendly darkness falls,
And watchful eyes are veiled in sleep,
Bring forth each care with silent pray'r
And give them all to God to keep.

Erin's Pure Daughters.

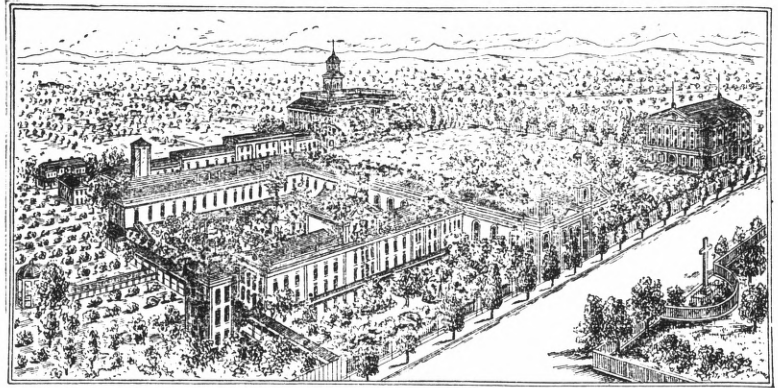
A lady of extensive travel and close observation, who has lately started a crusade in behalf of social purity in the slums and low resorts of Chicago, bears remarkable testimony to the virtue of Irish women. This lady, Miss Jessie Eckerman, recently said:

"I have traveled all over the world and have everywhere studied social conditions. There is only one place in the world that I did not find rescue work to do, and that was in Ireland. I asked why this was so, and was told that the women expected the men to be as pure as the men expected the women to be. So it is that if the better women of this country urge high social standards of morality the same thing will come to pass here."

Removal.

Joseph F. Grennan, the Merchant Tailor, formerly in the Spreckels Building, is now located at No. 130 Hayes street, where he is prepared to make you a suit or take the "shine" out of your clothes and make them as good as new. Give him a call.

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REV. JOSEPH RIORDAN, S. J., President.

Ten Dollar Bills for Slattery.

Every brick or snowball thrown at Slattery and his interesting bride during the progress of their filthy lecturing tour is worth a ten dollar bill to the wretched adventurers. Fools in Savannah, Philadelphia and other cities would do well to bear this in mind. If missiles must be used, try that of silent contempt. It hurts more than a chunk of granite. —The Argus, Worcester.

It would surprise many of our friends to know how many a "young man" takes his "young woman" friend to the theater on Saturday night and pays a dollar or so each for seats and on Sunday morning skulks into his neighbor's pew, because he will not rent one himself, and besides dodges the collection basket when passed round least he might drop even a nickel into it. And when Mass is over rushes out to growl about a want of church accommodations and the length of the service.—The Augustinian.

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Children's Corner.

A SLEEPY TOT'S PRAYER.

The Chicago Chronicle tells of a religious little boy of Chicago who never goes to sleep without praying that his soul may be kept throughout the long watches of the night. The other evening, however, he became a little mixed about bedtime. When in his snow-white gown he made a movement toward the little cot, but was reminded that he had forgotten to say his evening prayer. He quickly knelt at his mother's side and, laying his small head upon his folded hands, began:

"Now I lay me down to sleep,
I pray the Lord my soul to keep."

But there his drowsiness became too much for him. His curly head went down with a bump against his mother's knee and she, hoping to help him out, softly suggested "If." He made another effort, and as his mother prompted him the second time he brightened up and finished:

"If he hollers let him go,
Ene, meni, mine mo."

ADVICE TO BOYS.

Boys have an idea sometimes that it is babyish to be afraid of taking cold. On the contrary, to value your health and take all reasonable means to protect it is a piece of wisdom that shows not only manliness but an admirable intelligence. One way boys, and girls, too, take cold these days is sitting on the stone steps of their homes and leaning against the cold iron posts and pillars that sup-

—THE—

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An Illustrated Semi-Monthly Magazine of the Literature of Catholic Devotion

As a Catholic Devotional Magazine, THE MESSENGER OF THE SACRED HEART is strongly commended by the Sovereign Pontiff and nearly all the Bishops of the Catholic world.

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port fences and piazzas perhaps. Another caution is to put your coats on after sharp exercise. Do not stand still, either, after you have run and got yourself heated, even with your coat on. Watch the trained foot-ball and base-ball players and see how quickly they clap their sweaters on the moment they are not exercising. They would not get a chill for anything, and they know that one of the easiest ways to do so is to cool off suddenly when very warm. It is not at all beneath a boy's dignity to take care of himself in the matter of health.—New York Times.

DON'T BE GUILTY OF IT.

Never laugh at any who [do not dress as well as you do. They may know more than you; they are probably superior to you in many respects. Treat them kindly. Don't look at their clothes, and then at yours, as if to say how elegantly you are dressed. Such conduct is mean and ill-bred. Don't be guilty of it.

A person's worth is not to be judged by the cost of his apparel. A noble heart may be hidden beneath the humblest garment. Don't frown on poverty, nor the raiment in which the poor appear. Our blessed Lord

sanctified poverty, and His choicest friends were among the poor. Imitate Him.

"A London cable gives statistics showing that the annual consumption of intoxicants now averages \$3.50 a head in Ireland, \$4 in England \$5 in Scotland. This will surprise a number of people who have been reading the religious annals of Drumtochty."—New York World.

YES, AND it will also surprise those who enertain the prejudice that Irishmen consume more alcoholics than any other subjects of Queen Victoria. And in spite of the publication of these figures, the same idea will continue to be held by many from whose minds it is almost impossible to eradicate any notion prejudicial to the Irish.—Catholic Standard and Times.

President McKinley presented the diplomas to the graduating class of Georgetown University at the annual commencement of that famous institution Wednesday week. When the A. P. A. Orange brethren and anti-Catholic bigots generally, remember that Georgetown is a Jesuit establishment, they may be expected to experience a holy horror of Mr McKinley's temerity.



THE VALUE OF FRUIT.—Each year people grow to appreciate more fully the value of fruit, and eat it not as a luxury, but as a staple article of food. Fruits are nourishing, refreshing, appetizing and purifying, and consequently have effect upon the health and the complexion. Yet there are differences. Grapes and apples are highly nutritious. Grapes usually agree with the most delicate persons, for they are so easily digested. Nothing is easier to digest than a baked apple taken either with or without cream. Oranges, lemons and limes are of great value as a means of improving the complexion, and they are especially good if taken before breakfast. Ripe peaches are easy of digestion and are fattening. Nothing is better to enrich the blood than strawberries, which contain a larger percentage of iron than any other fruit. Fruit with firm flesh, like apples, cherries or plums, should be thoroughly masticated, otherwise they are difficult to digest. The skin of raw fruit should never be eaten, and before eating grapes or any fruit care should be taken to remove all impurities by washing. Never swallow grape stones. Stale fruit and unripe fruit should never be eaten, and very acid fruit should not be taken with farinaceous foods unless the person has vigorous digestion.

Fruit is considered by many au-

thorities as one of the best aids of digestion. Therefore, they say it should be eaten freely. Its beneficial effect is due to the maltic and other acids which are found in the cultivated fruits, such as pears, apples, grapes, etc.

HEALTHY SLEEP.—Many theories are evolved and put in practice for the purpose of inducing sleep, but an eminent authority says the best way is to encourage a state of mental quiescence, indifference; which is absolutely necessary to sound, healthy sleep. Of course there are many physical influences that cause insomnia, too. One should never go to bed hungry. This is illustrated by the fact that babies and animals usually sleep after eating. The activity of the stomach withdraws the blood from the brain, where it is not needed during sleep.

EARACHE.—A surgeon, who is a specialist in diseases of the ear, says more troubles are brought about by dust in the ear than by any other cause.

THEIR BICYCLE COURIER.

The Doctor Russell Medicine Co., whose Pepsin Calisaya Bitters have been so well introduced on this Coast by Weil Bros. & Sons, have undertaken a laudable enterprise in making an effort to have the bicycle record between Chicago and San Francisco reduced. They have started off Mr. Charles Atkinson, a rider of national reputation, on the westward journey, and his progress on the trip will be recorded from day to day both in Chicago and San Francisco. Mr. Atkinson wants to make the trip coming practically along the Union and Central Pacific roads. He will endeavor to cover the distance in thirty days, which means that he will have to do between eighty and ninety miles daily on the average.

He will have the name of the Company on his sweater, hat and luggage carrier, and will leave a handsomely printed card, with a likeness of himself, en route, and by the time that he reaches San Francisco the fact of his coming will be generally known, and a goodly crowd is expected to greet him at the finish, which will be at Weil Bros. & Sons establishment on Front street.

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CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

AUGUST, 1897.

DAYS.	FEASTS AND PATRONS.	DAILY PRACTICES.
1. Sunday	8th after Pentecost. St. Peter's Chains. Machabees.	Seven <i>Devotion to Holy See</i>
2. Monday	St. Alphonsus Bp. D. F. (C. SS. R., 1748).	<i>Pray for bad Catholics</i>
3. Tuesday	Finding of St. Stephen's Body (415).	<i>Pray for persecutors</i>
4. Wednesday	St. Dominic, F. (O. P., 1221).	<i>Daily Rosary</i>
5. Thursday	Our Lady of the Snow (366).	<i>Filial trust in Mary</i>
6. Friday	FIRST FRIDAY. The Transfiguration of our Lord.	
		<i>Renewal of spirit</i>
7. Saturday	St. Cajetan, F. (Theatines, 1547).	<i>Pray for doubters</i>
8. Sunday	9th after Pentecost. B. Peter Faber (S. J., 1546).	
		<i>Devotion to angels</i>
9. Monday	St. Romanus, M., Soldier (258).	<i>Christian courage</i>
10. Tuesday	St. Lawrence, M., Deacon (259).	<i>Suffer for Christ</i>
11. Wednesday	SS. Tiburtius and Susanna, MM. (286-295). St Philomena, V. M. (300).	<i>Confidence in saints</i>
12. Thursday	St. Clara, V. F. (Poor Clares, 1257).	<i>Love of purity</i>
13. Friday	St. John Berchmans (S. J., Patron of Altar Boys, 1621).	<i>Pray for altar boys</i>
		<i>Spirit of penance</i>
14. Saturday	Vigil. St. Eusebius (298).	
15. Sunday	10th after Pentecost. Assumption B V. M.	<i>Rejoice at Mary's joys</i>
16. Monday	St. Hyacinth (O. P., 1257). St. Roch (1327).	<i>Pray for the afflicted</i>
		<i>Forget self</i>
17. Tuesday	Octave of St. Lawrence. SS. Liberatus and Comp. MM. (483).	<i>Perseverance</i>
18. Wednesday	St. Agapitus, M. (274).	<i>Love of the cross</i>
19. Thursday	St. Helen, Empress (328).	<i>Love for Mary</i>
20. Friday	St. Bernard, Ab. D. (1153).	
21. Saturday	St. Jane Frances de Chantal, W. F. (Visitation Nuns, 1641).	<i>Pray for nuns</i>
22. Sunday	11th after Pentecost. St. Joachim, Father B. V. M.	<i>Pray for fathers</i>
		<i>Love of peace</i>
23. Monday	St. Philip Benizi (Servite, 1258).	<i>Virtue of patience</i>
24. Tuesday	St. Bartholomew, Ap. (71).	<i>Love of purity</i>
25. Wednesday	St. Louis, K. (1270).	<i>Respect priests</i>
26. Thursday	St. Zephyrinus, P. M. (218).	
27. Friday	St. Joseph Calasanz, F. (Pious Schools, 1640).	<i>Pray for children</i>
28. Saturday	St. Augustine, Bp. D. (430). St. Hermes, M. (132).	<i>Pray for bishops</i>
29. Sunday	12th after Pentecost. Pure Heart B. V. M. Beheading St. J. Baptist. 2d D.	<i>Avoid sinful occasions</i>
30. Monday	St. Rose of Lima, V. (O. S. D., 1617).	<i>Pray for America</i>
31. Tuesday	St. Raymond Nonnatus (1240).	<i>Pray for captive</i>

EXPLANATION: The number after a Saint's name is for the year A.D. Bold-face type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.—O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V.—Virgin; F.—Founder; O. S. D.—Dominican Nun; S. J.—Jesuit; C. P.—Passionist.

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- ST. MARY'S CHURCH**—Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holydays at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holydays, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.
- ST. ANTHONY'S CHURCH**—Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.
- ST. BRIGID'S CHURCH**—Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.
- ST. DOMINIC'S CHURCH**—Location, cor. Bush and Steiner streets. Served by the Dominican Fathers connected with the monastery adjoining the church. Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Vespers at 7:30 p. m. Masses on week days at 6, 6:30, 7, 8 a. m.
- ST. PETER'S CHURCH**—Location, 24th and Alabama streets. Rev. P. S. Casey, Pastor. Masses at 6, 7, 9, 10:30 a. m. Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.
- ST. IGNATIUS' CHURCH**—Location, Hayes street, near Van Ness Avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius College. Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30 a. m. Rosary, 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction, 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m. Rosary and other Devotional Exercises, 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Rev. Father Hickey, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Calzia, S. J., Director. Boys Sodality at 8:10 a. m., Father Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.
- ST. PAUL'S CHURCH**—Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sunday at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.
- ST. BONIFACE'S CHURCH** (German)—Location, Golden Gate Avenue bet. Jones and Leavenworth streets. Conducted by the Franciscan Fathers. Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m. Week days, 5:30, 7, 8 a. m. Holydays, 5:30, 7, 8, 9 and 10 a. m.
- ST. TERESA'S CHURCH**—Location, Tennessee street, near Butte, Potrero. Rev. P. O'Connell, Pastor. Masses on Sunday at 7 and 10:30 a. m. Vespers, 7:30 p. m.
- HOLY CROSS CHURCH**—Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7:30 a. m.
- ST. BRENDAN'S CHURCH**—Location, cor. Fremont and Harrison streets. Rev. J. F. Nugent, Rector. Res., 320 Harrison street. Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers, 7:30 p. m. Sunday School, 9:30 a. m.
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- ST. PATRICK'S CHURCH**—Location, Mission street, bet. 3d and 4th. Rev. P. Grey, Rector. Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses. Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.
- ST. FRANCIS' CHURCH**—Location, cor. Vallejo and Montgomery Ave. Rev. T. Caraher, Pastor. Sunday Masses at 7, 8:45, 9:30 and 11 a. m. Children's Mass, 9:30. Vespers, Sermon and Benediction, Sunday, 7:30 p. m. Daily Mass, 7:30 a. m.
- ST. JAMES' CHURCH**—Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m., Sundays; daily, 7 a. m. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.
- STS. PIETRO e PAOLO CHURCH**—Location, Filbert and Dupont streets. The Rev. Salesian Fathers, of the Congregation of Don Bosco. Rev. R. M. Piperni, Superior. Masses on Sundays at 6, 7, 8:30, 10:30 a. m. Vespers, 7:30 p. m.
- ALL HALLOWS' CHURCH**—Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor. Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers, 7:30 p. m.
- ST. CHARLES BORROMEO'S CHURCH**—Location, cor. 18th and Shotwell streets. Rev. P. J. Cummins, Pastor. Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers, 7:30 p. m. Sunday School after 9 o'clock Mass.
- SACRED HEART CHURCH**—Location, Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Res., 550 Fillmore street. Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers, 7:30 p. m. Mass on week days at 7 a. m.
- MISSION DOLORES CHURCH**—Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Res., w. s. Dolores street, near 16th. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m.
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- ST. AGNES' CHURCH**—Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street. Masses on Sundays at 7:30 and 9:30 a. m.; week days, 7:30 a. m. Sunday-school after 9:30 Mass. Vespers, 7:30 p. m.
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